

THE REHEARSAL.

1. The *Observer* calls me again to the *Elections*.
2. Yet I leave not Mr. *Hoadly*.
3. A full *Answer* to the *Advice to the Electors in England*.
4. The *Observer* puts an *Objection* as to the *Electors in Scotland*. And the *Power of Parliaments* there.
5. Shew'd to be the same in *England*. His *Argument* wou'd overthrow the *Union*. And bring on *New Revolutions*. The *Lord Bishop of Sarum* expressly on my side against him.
6. His *Angel of Jura Populi Anglicani*.
7. He *Repeats* the *Objection*, without taking *Notice* of my *Answer*.

WEDNESDAY, June 9. 1708.

(1.) *Country-man*. IT is a long time, *Master*, since you have had a *Dash* with Mr. *Observer*. He is sometimes a Man of *Sense*, and go's not in the *Brutal* way of *Old Tutchin*. Cannot you leave Mr. *Hoadly* a little and speak to the *Observer*? Now Especially at the time of *Elections*, upon which Subject he has spent Many *Papers*.

(2.) *Rehearsal*. I told you before, That it is as well to speak to *Elections* when they are over, as for any Good it do's to the *Worshipful Electors*. But the *Scotch Elections* are not yet over, and the *Observer* lays stress upon them, and I will, to Gratify you, *Country-man*, speak a word to him. And this will not be Leaving Mr. *Hoadly* one bit, for the same *Principles* are Maintain'd by Both.

(3.) But before I begin with them I will give a short Answer to an *Advice to the Electors in England*, wrote, as I am told by a Person of *Quality*, and of good *Sense* too. He writes *Artfully*, but fails in his *Sincerity*. He puts upon *High-Church* all that the *Whiggs* and *Dissenters* have done, that is, of joining with the *Papists* against the *Church of England*. It is well known that before the *Papish Lords* were Excluded the House of *Peers* in the Reign of King *Char. II.* they Caball'd with the *Whiggs*, and we can tell their *Meeting-Places* at the House of Sir *J— B—* And these *Practices* was one Cause of their being Remov'd from their *Seats* in *Parliament*. And the General Silence of the *Dissenters* in the Reign of King *Jam. II.* as to *Papery*, when

the *Church of England* stood in the Gap; And their *Flaming Addresses* for that *Toleration* which Included likewise the *Papists*; And their being made *Regulators* of the *Corporations* all over *England*, in order to have the *Penal Laws* and *Test* taken away, while those of the *Church of England* were put out of *Places* to make Room for *Whiggs* and *Dissenters*; These things shew who were doing the *Business* of *Papery*. And in the late *Elections*, it is still before our Eyes that the *Papists* generally through *England* employ'd their Interest for the *Whiggs* and *Dissenters* against those of the *Church of England*, of which I took Notice in the first *Volume*, being at that Time. So that if you will but Change the Names of *Church-Man* and *Whigg* in this *Advice to the Electors*, you will find it all Truth, that is, the *Direct Contrary* to what is there said.

(4.) *Country-m.* I hope this will open the Eyes of People to see how Grossly they are Impos'd upon. But now, *Master*, as to the *Observer*, in that of the 19 last Month, Vol. vii. Num. 27. he puts an *Objection* as to the *Practice* of the *Parliaments* of *Scotland*, where, says he, They tell me, it was a receiv'd *Doctrine*; that the *Members*, when Chosen, had a full Power to do what they thought fit, without any *Regard* to the *Instructions* of those who Chose them; and that while the *Parliament* continu'd, they look'd upon the People to be intirely *Divested* of their Power, till a *New Choice*.

Then he takes Pains to prove that it was not so in *Scotland*, and if it had been so, yet that it was otherwise in *England*.

(5.) *Rehears.*

(5.) *Rehears.* It was never otherwise in England, nor in Scotland neither, nor indeed can be. What! Take Instructions from their Electors! Why? The Greatest Part of the Electors (in Tuttle-Fields for Example) know not what Instructions mean. They are a meer *Caput Mortuum*. Fit Judges indeed, and State-men to give Instructions. Why were not they Consulted about the Union? Half of them wou'd have taken it for an Union, and Voted it into their Pottage? Pray tell me, Mr. Observer, (whoever you are) do you think that the People gave such full Power to any Parliament, as to Chuse the Next Parliament for them, and to Vote that this present Parliament shall be the Next Parliament without any Alteration? Or that the present Parliament shall Chuse all the Members for the ensuing Parliament, without any Intervention of the People at all, as was done in Scotland upon the Union? You will find this Question hard to Answer upon the Foot of the Parliament deriving their Authority from the People. Especially considering that the Parliament in Scotland upon the Union received Instructions upon Instructions from their Electors against it, with which our News-Papers here were full at that time. And these Instructions and Protestations of their Electors against the Union, and declaring it Null and Void if done by their Representatives against their Consent, were read in the Parliament, as you know Addresses are to Princes; and they Weigh'd just as much and were put to the same Use! Now upon the Foot of Power in the People (which I have Expos'd and made Ridiculous) here will be an eternal Fund to Question the Validity of the Union. And none can be thought Friends to it who set up this Power of the People. Indeed they can be Friends to no Government, but lay a Foundation for new Confusions and Revolutions to the End of the World. And as the worthy Lord Bishop of Sarum says excellently (which I have done my self the Honour to quote before) it sets every private Person upon the Throne, and introduceth an Anarchy, which will not admit of any Order or Remedy. And is worse than Popery it self, and putting all the Nations in the Earth under the Absolute and Despotick Government of the Pope of Rome. And he shews, that the first Inventers of this Universal Supremacy of the Pope, even in Temporals, did it upon the Foot of the Power of the People, who had made him their Universal Representative. And that we owe to these our Notions of the Power of the People.

Country-m. Then they who set up this Power are not only Enemies to this Union, but to all Union or Good Government, to any Peace or Settlement whatsoever.

(6.) But, Master, this Observer, Quotes a Book call'd *Jura Populi Anglicani* which says, That even a whole Parliament can't lawfully take away the Rights of the People. And says, That the Author speaks like an Angel.

Rehears. But there are Angels of Different Colours! I doubt this was one of the Black Sort! But I can tell him, That whether the whole Parliament (by which I mean King and Parliament) can Lawfully take away the Rights of the People, yet they can make a Law to take away any Man's Right, even to his Life. And this is Law, whether it be Lawfull or not.

(7.) But has he not Read my *Rehearsals*? I must suppose he has, because he now and then gives me a Complement over the left Shoulder. And it would not be Lawfull, that is, Reasonable, to Condemn me without Reading what I had said, nor to put the Objection again, without Considering what I had answer'd to it.

ADVERTISEMENT S.

THE Philosophical Principles of natural Religion, containing the Elements of natural Philosophy, and the Proofs of natural Religion arising from them, By George Cbeyne, M. D. And F. R. S.

A Discourse by way of Dialogue. On Providence, the Happinefs of a Religious Life, the Divine Authority of the Scriptures, the Doctrine of the ever Blessed Trinity, and the Wisdom of God in the Creation of the World. By Sir Humphry Mackworth.

A Project for a Royal Tythe, or general Tax, which by suppressing all the Ancient Funds for raising the publick Revenues, and for ever abolishing all Exemptions, unequal Assessments &c. will furnish the Government with a fixt and certain Revenue, sufficient for all its Exigencies without oppressing the Subject. By the Famous Monsieur Vauban Marshal of France, &c.

THE Art of curing Venereal Diseases, explain'd by Natural and Mechanical Principles. By Nicholas De Blegni, Chirurgeon to the French King. Done into English from the last Edition of the French. By J. H. M. D.

A Treatise of Sea Diseases, of their Nature, Causes and Cure. Also an Essay on Bleeding in Fevers. By W. Cockburn M. D. Late Physician of his Majesty's Fleet. Fellow of R. S. and of the College of Physicians.

A Comparative Description of the Muscles in a Man and in a Quadruped. By James Douglas M. D.

A Consolatory Letter to the Lady Shovel, on the calamitous Loss of her Husband and two only Sons. (viz.) Sir Cloudestly Shovel Rere-Admiral of Great Britain, &c. Sir John Narbrough, Bar. and James Narbrough Esq. Now published at the Desire of their Relations. By G. C. M. A. and Rector of Crayford.

THE Scripture History of the Sabbath. By Samuel Grascome a Presbyter of the Church of England.

Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By J. Scandres, Priest of the Church of England: To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie; Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.